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INTERNATIONAL BIBLE STUDY.

January 28, 1882.——*Mark* XIV. 32-42.

For comment, see last *Guardian*.

February 4, 1882.——*Mark* XIV. 43 54.

"Judas, one of the twelve." He was still known as one of the twelve. His treason was known to the enemies of Christ before it was to the friends of Christ. And there are those in the church in these days, enjoying the confidence of Christians, whom the world knows to be its own. The world infers that a change of heart is not really nessary to be a follower of Christ, else why are such persons tolerated? Why was Judas tolerated? The people of God are slow to distrust any one, slow to withdraw their confidence. If Satan can appear as an angel of light, what wonder that his servants should be able to pass themselves off as Christians? Must it always be so? How can a church best defend itself from the mission of the ungodly? By seeking the uttermost salvation, having the Scriptural conception of what constitutes it If a church contents itself with such proof of piety as is furnished in church-meetings, reckoning the lip confession of Christ as proof, and making little account of the daily life, the hourly intercourse with others, fidelity in the plan of business, &c. there are many who are quite willing to add to their worldliness, this inexpensive godliness. Knee drill or any other church-drill can be learned, just as well as the drill of the parade ground. Let Christians have before them the apostolic type of perfection, and seek that with all their heart, the worldly hearted will soon appear in their true characters.

"And with him a great multitude." There was the band of soldiers, detached by the Romans for the conservation of the temple, and with them a motley band of the adherents of the high-priests, armed with such weapons as they could command. What madness to think that they could take Jesus by force of arms. The arms were perhaps chiefly brought in order to keep up the courage of the assailants. Men have ever since been fighting Christ with these weapons; whenever they have got Christians to defend themselves with similar weapons, the latter have been defented shamefully. But such weapons have availed nothing against those who have armed themselves with the same mind that was in Christ, the Lamb-like mind.

"Whomsoever I shall kiss, that same is he; take him and lead him away safely." We infer that it was not an uncommon thing for the disciples to kiss Jesus. Such was the intimacy between him and them. Forgetting the omniscience of Christ, he simulated friendship, not merely as a sign to the band, but to make believe that he was still a disciple. He wished to betray Christ without its being known. If he had come as an open enemy he would not have given such a sign, but would have led the men directly to Christ, pointing him out. Perhaps this feature has been somewhat overlooked. Judas evidently had no idea of giving up his discipleship. How Jesus would conduct himself in the hands of his enemies, he did not know; he certainly did not expect that Jesus would submit to be put to death by them, for when he found that this was the case, he was horror-struck, and wished to revoke the bargain he had made with the priests. He wanted the money; he was blinded by covetousness; perhaps he had allowed himself to judge the course of Christ, especially in not having asserted his right to the kingdom on the day of his jubilant entrace into Jerusalem; perhaps he was annoyed because Christ showed more regard for some of the apostles than for him. Such feelings as these are still swaying the minds of some in the church, and leading them to play fast and loose with Christ, giving one hand in fellowship to the world, and one hand in fellowship to the church.

"And they laid their hands on him and took him." Mark is severely brief. We learn from John that they were at first terrified and fell prostrate. Afterwards, when Jesus manifested a willingness to be taken by them, they ventured to take him.

"And one of them that stood by drew a sword, and smote a servant of the high-priest and cut off his ear" Mark, you do not tell us who this was that used the sword; but one that came after you has informed us that it was your uncle Peter. He would not keep awake when Jesus bade him, and now he does this unbidden act. They that claim to be his successors and to bear the sword of temporal dominion, are descended from this Peter, and not from the Peter of Pentecostal times. We are glad to learn from Luke that the Master healed the ear of the servant.

"Are ye come out as against a thief, with swords and staves to take me?" Jesus felt it that they sought to make it appear that he was a man of violence, needing to have violence used to make him accompany them to their rulers. He reminds them that he had been daily in the temple, accessible to all; why did they not then lay hands upon him? But the scriptures must be fulfilled. The scriptures had said that the Messiah would be treated with all manner of indignity, as a worm rather than as a man.

And they all forsook him and fled." Not having continued in prayer they were taken by surprise, and when they found Jesus acting as though he was bereft of power, and saw his enemies triumphing over him and leading him captive, their faith could not stand the sudden assault. To see Jesus bound and led away, was as though the heavens had fallen.

"And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him; and he left the linen cloth, and fled from them naked." 51, 52. This incident has been recorded simply from the fact that it occurred in the midst of such great events. The young man had been aroused from his sleep by the noise, and had hastened to see what it meant, but had no idea of sharing the fate of the prisoner.

WEEKLY REVIEW

—A paper on "Medical Women for India," by Miss Frances Hoggan, M. D. appeared in the *Comtemporary Review* sometime ago. Mr. Kittredge of Bombay, after consulting with some Native gentlemen, wrote to Miss Hoggan, suggesting a scheme by which a beginning might be made in this direction. This scheme was brought forward in a public meeting in London, and cordially approved by men well acquainted with India. Mr. Kittredge says:

"It would be feasible to provide for the coming to Bombay of two or three ladies to undertake medical and surgical work among the females of Bombay. Our plan would be to deposit a certain sum in one of the banks here which would ensure cost of outfit, passage out and home, and a moderate salary while here, the latter to be sufficient to ensure comfort. The physicians would then supplement the salaries by their fees for attendace. The fees, as far as they are compulsory, should be placed low, but the well-to-do families and the wealthy ones would be expected to pay larger fees."

It remains to be seen whether these proposals shall be acted on in Bombay. There have been a considerable number of lady-physicians in different parts of India, in the last fifteen years, in connection with Missions, and there is every likelihood that their number will be increased year by year. If lady doctors in large numbers are to come to India in their professional capacity, it will be necessary that facilities should be furnished for the prosecution of medical studies by ladies, in England, to a much greater extent than is now the case. There is reason to believe that there will be a home demand for medical ladies, now that prejudice is giving away.

—A friend has received the following from Mangalore, Jan. 13th.

Mr. Manky Rama has joined the Chr. congregation and is to be baptized to-morrow, as I hear. Every thing went on very quietly. Public opinion is now favourable to Christianity. Pity that there is such a long way from the opinion to the will, otherwise many would follow his example."

The gentleman mentioned in the above extract is Govt. Prosecuter in Mangalore. He joins the German Evangelical Mission Church. We have since heard that Mr. M. Rama was baptized January 14th in the presence of a large number of influential persons.

—A WELL-KNOWN undertaker in Bombay has fallen a victim to the esthetic purity of the Bombay Burial Board. The grief of a parent found expression in this verse:

"This lovely child, thus early torn
From our fond breasts away,
With silent grief is fondly borne
To its lonely bed of clay."

The Burial Board did not consider this up to the mark and forbad the undertaker's perpetuation of it in marble. The undertaker could not appreciate the fastidiousness of the Board, and had the tomb-stone made and carved as the parent wished it, but was not allowed to place it on the grave. He brought an action to recover the money from the client, but failed. The rejected verse has certainly not much merit beyond that of pleasing the party chiefly concerned, but if we mistake not there are inscriptions in Sewree much more to be objected to.

—SUNDAY is the day that best suits the gentry of Bombay for scouri g Salsette with hounds in pursuit of some forlorn jackal; it is also the day that best suits the Bicycle Club for their races. We suggest that it would be well for these pleasure-hunters to take a day that belongs to them, and not a day which belongs to the Lord.

—THE members of the Oxford Mission have been organized into a special religious order, with the name "Oxford Brotherhood of the Epiphany." The Bishop of Calcutta has set his seal upon this proceeding, and has admitted the Rev. Messrs. Willis, Brown and Argles as members and presented the Constitutions to Mr. Willis, the Superior. We find no warrant in Scripture for religions orders in which members are absolutely bound to obey whatever commands are given by one of their number called a superior. Every true Christian is under authority to Christ, and cannot possibly have a guarantee that a certain person called Superior will always express the mind of Christ. Men are inveigled by the idea that they exhibit their humility when they put themselves under the control of a superior. Christ is the head of every man. Even the apostles, inspired as they were, did not claim that all men should do absolutely what they would have them do. Paul says concerning Apollo: "As touching our brother Apollo, I greatly desired him to come unto you with the brethren; but his will was not at all to come at this time; but he will come when he shall have convenient time." His epistles abound with entreaty and exhortation, and in every way he shows that no such surrender of the will to an earthly superior was then known. There are thousands of these religions bodies, among Romanists, where the will of the superior is just the will of one subject to like passions with the rest of mankind, and where unspeakable misery is caused by the necessity of obeying caprices not approved by the will of the individual. It is very sad that men professing to belong to the reformed Church of England should in this day be setting their seal upon an institution so void of New Testament sanction and the frightful abuses of which are matters of history. Of course the monastic element in this new order is very mild and attenuated, but so far as it goes it is a testimony in favour of monasticism. The order is to consist of Mission Celibate Priests, and its declared objects are to extend the kingdom of Christ among the Natives of India.

(1.) Firstly by eucharist, prayer and fasting.
(2.) Secondly by study and work amongst them.

The Lucknow Witness asks,

"What would have been the history of Christianity in our world if the Saviour had said to His disciples, Go ye into all the world, and celebrate the eucharist, pray, fast, study, and work among the people? The word PREACH seems to be discounted in the Oxford Mission."

The Witness is surprised that the Bishop of Calcttta, whose scruples did not allow him to be in any way connected with the Decennial Conference, should be so ready to give his blessing to this new Fraternity.

—THE Rev. S. P. Jacobs writes from Chudderghaut: "God is gloriously blessing us here in a revival. I am assisting Bro. Carter, and will aid in opening Native work."

—SOME French papers say that the death of M. Gambetta is the decapitation of the Republic. This would prove that the Republic had no real existence. That is not a republic which depends upon the life of one man. The *Francais* says:

"M. Gambetta is stricken down at forty-five, in the midst of an open war declared against Christianity, and on the morrow, as it were, of a defiance hurled against God."

He was buried without any religious rites. He seems to have made Mirabeau his model, and to have glorified his own will above either morals or religion.—Many a great man has been tempted to think "aprés moi le deluge," but they pass away and no deluge or cataclysm takes place. The world is not so dependent up n its great ones as it supposes. Speaking of Gambetta, the *Overland Mail* says:

It is more than possible that the removal from the stage of affairs of so pronounced and overpowering a figure as that of Gambetta may leave room for the development of other individualities which have heretofore been repressed, and that therefore the political life which has hitherto been concentrated in one man may become diffused through various channels.

—FOR many years our rule has been to decline all the original poetry sent to us. This does not mean that we despair of receiving any really good poetry, but that we anticipate much that is not so, the writers of which would never be able to understand why we should publish some and reject theirs. We sometimes see excellent pieces of poetry in the papers that come to us, which we would certainly extract in preference to original poetry of less value.

—OUR idea of sanctification is expressed in the text, "Christ is made of God unto us sanctification." He is our holiness and continues to be so, all along and for ever. We live by the faith of the Son of God. Abiding in him we have holiness. Full surrender and full faith secure Christ in his entirety to the believer, "according to the power that worketh in us" the power of the Holy Spirit. By this arrangement there is never any occasion for self-complacency. There is none good save one, that is, God. All our goodness is in Him, and it is forever in Him, available moment-by moment through faith. The act of the mind by which it receives Christ in his fulness, must be perpetually repeated. "Abide in me and I in you."

In this connection we take the following from the Christian:

There is a way of teaching "holiness" which continually turns the gaze of the soul in upon itself, its own experience, its own cleanness, its own loveliness, until it almost believes the primitive promise of the serpent, "Ye shall be as gods," has been fulfilled. There is another and a better way, which leads the soul to look at the Perfect One, to learn of Him, to become like Him, because in the written Word, revealed by the Spirit, in some measure we "see Him as He is."

—THE expected reinforcements of the Salvation Army arrived on Tuesday evening last, two ladies (lasses shall we say) and two gentlemen. Major Tucker arrived on Wednesday morning, and on Thursday evening they had a procession and a Welcome meeting at the Framjee Cowasjee Hall which was well filled by Europeans and Natives. A gentlemen from the N. W. Provinces has joined the Army and appears in the uniform of an Army officer. Mr. Carroll has resigned the Salvation Army service, and will work as before with the Methodists. The Salvationists left in Calcutta obtained the use of Mr. Wilson's Circus tent for a meeting on Sunday last, which is described as a great success, though it is stated the big drum came to grief, in an onslaught on the carriage in which the Salvationists were leaving the place.

—NOT many changes were made in the appointments of the N. I. Conference of the M. E. Church, at the recent sessions. Dr. Waugh is to be at Lucknow, and Mr. Gill at Moradabad: these have both lately returned from America. Messrs. Parker, Mudge and Badley with their families are leaving for America, and we see it stated that Mrs. Johnson, Mrs. Hoskins and Mrs. McGrew are about to visit America. Bishop Foster ordained thirteen deacons and nine elders. Bishop Foster and Dr. Reid both sought earnestly to press upon the churches the duty of supporting their own pastors.

—GOOD Friday and the Hindoo Holi Festival synchronize this year, on the 23rd of March. We understand that Dr. Thoburn of Calcutta will be with us at the Lanoli Camp-meeting to be then held, and that he will afterwards conduct special services in Bombay.

—THE Sunday School connected with the Grant Road Church had a picnic last Wednesday, spending the entire day at Kennery Island, with great enjoyment and no little profit, returning without any mishap, though, a few hours after their return, a gale sprang up.

—THE number of matriculated students from the Money School, at the late examinations, was 10, not 7 as stated by us.

—THE *Advocate of Holiness* now appears once a fortnight under the name of "*The Christian Witness and Advocate of Bible Holiness*" The *Chr. Witness* says:

Rev. William Taylor, the great Missionary, has made sixty long voyages in the prosecution of his great missionary work. He still intends to visit India again, but cannot fix the date of doing so. His South American work now engrosses his time, and will for some months to come—a work which, we doubt not, will result in a great Gospel triumph.

The *Witness* is very handsomely got up, and, like the *Advocate*, is ably edited by Rev. Mr. Macdonald.

THE INDIA SUNDAY SCHOOL UNION.

The India Sunday-school Union met in the Methodist Episcopal Church, Calcutta, December 29th, 1882 at 4-30 P. M., Dr. J. L. Phillips

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of Midnapur, vice President in the chair. B. H. Badley was chosen Secretary *pro tem.*

It was explained that the President, Dr. J. Murdoch and the Secretary, the Rev. T. Craven, were both absent in America, hence no reports were presented.

The *Union* then proceeded in accordance with the Constitution to the election of officers for the ensuing two years : the following were chosen.

President, the Rev. T. J. Scott, D. D Am. M. E. Mission, Bareilly.

Vice President, the Rev. J. L. Phillips, Am. Free Baptist Mission, Midnapur.

Secretary, the Rev. R. A. Hume, Am. Board, Ahmadnagar.

Assistant Secretary, the Rev. J. C. R. Ewing, Am. Presb. Mission, Allahabad.

Treasurer, Robert Carr, Esq., Allahabad.

Executive Committee, the Rev. J. E. Payne, London Mission, Calcutta; the Rev. M. Bauboo, Free Church Mission, Madras; the Rev. J. S. Stone, M. D., Am. M. E. Mission, Calcutta; the Rev. B. Blake, Free Church Mission, Bombay; the Rev. J. S. Chandler, Am. Board, Battalagundee.

The Rev. B. H. Badley of Lucknow and the Rev. J. M. Douglas of Indore were chosen delegates to the next International Sunday-school Convention of the United States and Canada.

It was resolved that a "Sunday-school Annual" to contain brief reports of work, notes of progress, statistics for the year, etc. be published: the work was made over to the executive committee.

"The India Sunday-school Mannal," containing among other things the constitution of the "*Union*," was strongly recommended as worthy of wide Circulation throughout India. (Published at the M. E. Church Press, Lucknow.)

It is hoped that the next meeting may be held two years hence.

The Secretary was instructed to have the proceedings published in the *Indian Witness* and *Bombay Guardian*.

The meeting then adjourned.

B. H. BADLEY.
Secretary *pro tem.*

NOTICES OF BOOKS AND REPORTS.

"Hindu Idolatry and English Enlightenment." By W. Hastie, B. D. Principal Gen. Ass. Inst., Calcutta. About the middle of September last there was a grand *shraddh* ceremony performed in Calcutta, in connection with the death of the widow of Maharaja Kali Krishna Bahadoor. The *shraddh* is an expression of religious homage to the dead; it is a feast in honour of one's progenitors, and the well-being of the dead in the other world is made to depend upon it, as in Romanism masses are performed for the relief of those that are in purgatory. Brahmins very gladly represent the dead on these occasions and eat with no little gusto the food provided for the departed. The *shraddh* above was a particularly grand affair. In an immense quadrangle there were 16 sets of beds, 16 sets of plates &c. and in each plate Rs 1000, not to speak of shawls, silk dresses &c. Nearly 4000 doctors of Hindoo law, and 1600 of the Maharajah's friends were invited besides delegates from distant places. 2000 Brahmins were feasted on the second day. The family idol, Gopinathji (another name for Krishna) was placed on a silver throne over the *musnad* "to hallow the service with his sacred presence." The Rev. Mr. Hastie saw the account of this grand affair, and was a good deal shocked at such an exhibition of idolatry at this advanced day. He was led to write a series of letters in the *Statesman* on the subject of Hinduism as thus illustrated, treating particularly of Hindu idolatry. Years ago, when missionaries had newly come to India, it was not uncommon for them to set forth in unqualified terms the feelings awakened in them by the spectacle of Hindoo idolatry, and by the books embodying it. Many Hindoos were then brought to see the folly of such worship, and became sincerely desirous of seeing the reproach rolled away from their people and country. Since then, some Europeans or orientalists have come to their help with apologies for idolatry and polytheism, pointing out to them argumentsin behalf of Hinduism which they had not themselves thought of. The English papers published in the country, religiously abstain from all depreciation of the religions of the country, while freely yielding their space to animadversions upon missionaries and strictures on evangelical Christianity. What wonder then if Hindoos should be more ready now to give public countenance to idolatry, than they were some years ago? Of late missionaries have not cared much to dissect Hinduism or dwell upon its objectionable features; little comparatively has been said about it; and it is possible that allegorizing Hindoos have imagined that their explanations of the system disposed of the objections. Mr. Hastie has been unwilling that anybody should be left in doubt as to what his ideas are on the subject. In many parts of this platform the *perfervidum ingenium Scotorum* pours itself out in the plainest kind of language. We would have suggested another title. To the sensitive minds of educated Hindoos, "Hindoo Idolatry and English Enlightenment "seems to savour of national arroganey. The writer seems to them to have planted himself upon a pedestal that he may look down scornfully upon them and badger them with their inferiority. We do not think that the book breathes any such spirit as that. The writer simply brings the standard of the Bible to bear upon the Puranic teachings, and writes not as an Englishman but as a Christian. For this reason we think the title is infelicitous. Hindoo sensitiveness is quick to imagine that national disdain has to do with our criticisms on their beliefs, and many readers will have a feeling of wounded pride as they see the title, and may carry it with them as they read the book. Still, it is well that there should be once in a while a free and frank consideration of Hindu beliefs and practices.

After speaking at some length of Paul's address on Mars' Hill, Mr. Hastie says:

All this applies most literally to the Hindu idolatry: and only on that account has it been introduced here. And the well-known reason is that the Hindu and the Greek idolatry were twin branches on the same original Aryan stem, and all knowledge of the one is knowledge of the other also. The discoveries of comparative philology and theology have proved this beyond all question long since; and now the comparative method is only working out the relation more fully in detail. The most striking thing that the classical student of Greece and Rome finds in India, is not its brighter star-jewels sparkling on the brow of night, nor its sunny groves of palm by day, nor even the graceful forms of its flowing-robed men moving in the dusky dawn, but the visible exhibition around him of his early dreams of the old classical world. With his own eyes he sees the Jupiter and Juno, the Apollo and Minerva, the Mars and Venus of Homer and Virgil again. All the greater gods of Olympus seem still "to rule the middle air," in exaggerated form; the minor divinities in more countless crowds still haunt every meadow, grove and stream of the further East; and dreamy devotees still wear the symbols of their gods and throng the ancient fanes and shrines. Let it not be said that our European scholars do not understand Hinduism. It is they who have seen all its mysteries first, in the clear modern daylight of contrasting light and shade; and who have explained its every enigma to its puzzled and petrified priests. And all that Paul proved so truly of the brighter and fairer Hellenism, applies most literally to the darker and gloomier Hinduism, the last tenacious survival of the old Aryan world, and strangest religious anachronism of the modern age.

All idolatry, then, Hindu or Greek, is essentially and even blasphemously unworthy of God, and is of no avail as a help to the genuine aims of the religious life. But even if it be conceded that idolatry is not only intellectually indefensible, whatever ingenuity of metaphor may be called in to its aid, and it it further be admitted to be spiritually useless and only misleading; it may still be maintained—and is indeed commonly maintained—that after all *it is morally harmless* and may well be let alone. This childish playing at gods and goddesses, it is alleged, is but the spiritual amusement of uneducated minds, and manlier natures may quietly let it pass as only a harmless play of redundant life. It quickens the mental life of the children; it lights up the dungeon gloom of the zenana with an occasional ray; it feeds the hungry where nothing else will and even calls forth phantom laughter amid the stifling atmosphere of death. And so we have but too may advocates even among careless English onlookers of the so-called harmlessness of idolatry, for no other reason than its apparent merriment, and because in presence of it their own hard, heartless, weary world still holds on. But again, at the very outset, it seems too evidently irrational and unreal even to suppose, that the loss or want of the knowledge of the One True God could ever be harmless or insignificant at any stage of man's history, If the whole universe and all the ongoings of human life are grounded ultimately upon His eternal Will and Purpose, how *can* they possibly be a matter of indifference to the habit of our action even in the present world? In the earlier stages of intellectual development especially, not to know God is not to know duty; and without duty, life becomes void of any intelligent object or law. And although this may be concealed beneath unreflecting custom for a time, so that the external arrangements of society—such as the caste laws—may mechanically uphold a moral order, yet the growth of intelligence will in time throw off all such restraints and lead to unbridled licentiousness, unless the individual from the indwelling consciousness of the Divine has already become a Law to himself. The question of the possibility of an independent obligatory morality need not be raised here, for the idolater, as such, moves on a stage of life where the idea is, as yet, entirely unknown. His worship is his only representative of spiritual obligation; and if it be a false worship, he hss nothing but mere sensuous impulse left upon which to build the structure of his life. It cannot, therefore, be a matter of moral indefference whether he is an idolater or no; but on the contrary, his idolatry will determine the whole substance and complexion of his morality.

We subjoin one of the more fiery passages:

Hinduism with all its apparent humanity is but a disguised Nature-worship like the Vedic ceremonialism from which it ultimately sprang; and it is in consequence pervaded all through by the mere animal licentiousness of the natural man. Notwithstanding all that has been written about the myriotheistic idolatry of India no pen has yet adequately

depicted all the hideousness and grossness of the monstrous system. It has been well described by one who knew it, as "Satan's masterpiece of ingenuity for the entanglement of souls," and as "the most stupendous fortress and citadel of ancient error and idolatry now in the world. Its foundations pierce downwards into the Stygian pool; its walls and battlements, frosted over with the hoar of untold centuries, start upwards into the clouds. It is defended by 330 millions of gods and goddesses,—the personations of evil, of types and forms to be paralleled only by the spirits of Pandemonium. Within are congregated a hundred and fifty millions of human captives, the willing victims of the most egregious falsities and lies, that have ever been hatched by the Prince of Darkness,—pantheisms and atheisms, rationalisms and legends, and all-devouring credulities, with fastings and ablutions, senseless mummeries, loathsome impurities, and bloody barbarous sacrifices, in number and variety vastly surpassing all that is to be found in the world besides." No Western poet, in his wildest dream, ever imagined such a "Den of error," or planted such monsters by the gates of Hell. The moral pollutions of the system cannot be decently referred to on the page of a modern newspaper. If we take the boasted literature of the so-called *holy Shastras*, in which the system is mirrored, every pure mind must turn away from it in loathing and disgust. The immoralities of the Western idolatry from Homer and Hesiod and Aristophanes and Lucian, to Ovid and Juvenal and Petronius Arbiter, are here a thousand times outdone. With much that was noble and healthy in its early stages, the Sanskrit literature became infected by a moral leprosy which gradually spread like a corrupting disease through almost all its fibres and organs. The great Sanskrit scholars of Bengal know too well what I mean, and dare not say a word in defence of this later literature, nor even translate it into modern tongues. The hideous fancies of the Linga Purana and its associates, and the putrid mass of the Tantras are the most melancholy inheritance of Young India from the past. Only to think that this has been the principal pabulum of the spiritual life of the Hindus for about a thousand years, and the loudly boasted lore of their semi-deified priests!

We would like this better if it did not insist so much on the contrast between Hinduism and Western enlightenment. We have a very poor opinion of humanity in general, and think that Christians have no reason to use language that may to others savour of boasting. Let us remember the rock from which we were hewn, our Druidic fathers, and address our Hindu friends as fellow-sinners, asking them to accept a salvation that had its origin in Asia, and has been very imperfectly embraced in Europe.

"The Vedarthayatna, Attempt to interpret the Vedas." This is the 67th monthly part and is for October, 1881, showing that the publisher or editor has somewhat fallen behind. Hymns 17 to 22 of the 4th *mandala* of the Rig Veda Sanhita. The attempt to interpret these hymns is not always successful; the interpreter is obliged to acknowledge that he can obtain no clue to the meaning. Here are one or two verses that the commentator is unable to elucidate:

"12. Who made thy mother a widow, who wished to injure thee sleeping or walking, and what god excited thee in beneficence, when thou slewest thy father, siezing him by the foot? 13. Owing to poverty I cooked the entrails of a dog, I did not find a comforter among the gods; I saw my wife unworthy of respect. Then the hawk brought sweetness to me." Hymn 18.

The commentary explains the last verse as a complaint of Wamdeva, who not getting anything else to eat did what a modern Brahmin would be shocked to think of, cooked and ate the entrails of a dog. This seems to have waked up the gods and they sent him some soma-juice by the agency of a hawk. But of the 12th verse the commentator acknowledges that he finds nothing to explain it. He is more ingenuous than our German critics. They would be delighted with such a nut to crack and would fill many pages with their speculations concerning it. It is Indra that is addressed. Here is another perplexing verse.

"9. Thou didst bring out from the camp, o master of tawny horses, the son of Agru that was being eaten by the ants. The blind man [when] brought out saw the serpent. He came out. The limbs that broke the cooking-pot were joined again."

"The Purans. A monthly amusing Magazine for English-speaking readers." January, 1883. This contains extracts from the *Pandavapratap*. From the month of March, stories from the *Ramavijaya* are to appear. We give an extract from the present number, as illustrative of the idea constantly presented in these so-called sacred books, of the way of securing divine favour, viz. by self-inflicted penances. It matters little what atrocities an individual may be in the habit of committing, if he only goes through some austere rites.

The Kavrava prince tossed about with pain, when Sanjaya went to the forest and informed Ashwathama and others of his sad fate. Whereupon they, overwhelmed with grief, came up there and heartily embraced him, when he said to them, "I am now in this state, and will not now live. But I shall not be satisfied, unless I hear of the annihilation of the Pandvas. I, therefore, request you to kill all my enemies and bring the good news to me." Ashwathama promised Duryodhan that he would do so; and he set out for the place of the Pandvas with Kritavarma and Kripacharya to fight again with them; but looking at their large army, they all were discouraged and hopelessly slept under the shade of a buniyan tree. Kritavarma and Kripacharya were fast asleep; but Ashwathama, who was awake all the time, saw then and there an owl on a branch of the tree wring off the heads of a large number of the youngs of crows. This incident having encouraged him, he mounted his chariot and drove at night to the camp of the Pandvas to massacre them all as the bird did, when he observed a huge and frightful being with his mouth wide guarding them at the door of the camp in which all their warriors and troops were asleep. The huge being, who was called Rudra Devat, was the god, Siva, who, having been pleased with the severe penance performed by Arjun, posted himself there for their protection. Ashwathama tried his utmost to force his way in the camp; but he was strongly opposed by the huge being. At last, he was enraged and let off innumerable arrows at him which he swallowed up in no time. He then discharged a powerful weapon at him, which he held in his teeth and broke to pieces. When he found that he could not over-come him, he performed a severe penance, with which the god was pleased and, having presented him with a sword, allowed him to enter the camp without any opposition. He massacred with a revengeful spirit all the warriors and troops of the Pandvas numbering in all seven kshoyanis except the five Pandvas whom Krishna had already taken to a separate camp.

We do not find these stories amusing, but we observe that the publication has a large number of subscribers among our Native friends.

The Bombay Guardian.

SATURDAY, JANUARY 27, 1883.

DECENNIAL CONFERENCE.

THIRD DAY.

On the 3rd day of the Decennial Conference, the subject of Higher Education was inaugurated by a paper read by the Rev. W. Miller, Principal of the Christian College, Madras. Mr. Miller pointed out that education was a very different thing from passing examinations; it was a mistake to make the latter the great object; as health was not obtained by making it the chief end of life, so success in examinations was best secured by putting it in the second place. We quite agree with this, and only regret that the importance of it should be so little recognized. Examinations are tests only when they are not specially prepared for.

The following extract from Mr. Miller's paper, appears in the *Daily Witness* report:

'There is much besides that should be said upon this theme. For the function of Christian education is not rightly understood. Only glimmerings of it have dawned as yet on any of us. Let me only say that our best guide will be found in the words with which the Kingdom of Heaven was first set up on earth. Have you observed how the stream of the beatitudes in which the fundamental principles of the kingdom are enshrined circles back to the point where it begins? "Blessed are the poor in spirit:" So the declaration of the constitution of the kingdom opens. Poverty of spirit, willingness to be taught, ceasing from confidence in self; that is the only condition of entrance into the kingdom. To that the promise is attached: "Theirs is the kingdom of heaven." Then at the close we read: "Blessed are they which are persecuted for righteousness' sake." To that too is the promise given than which there cannot be a higher: "Their's is the kingdom of heaven." The one is the kingdom begun,—the other the kingdom completed: the one the living seed, the other the eternal fruit. But between these how many are the stages, how many the lessons to be learnt each with its special blessing promised. "Blessed are they that mourn; blessed are the meek; blessed are they that hunger and thirst after righteousness; blessed are the merciful; blessed are the pure in heart; blessed are the peacemakers." It is step by step, by experience after experience, that the goal of bearing persecution and so of the kingdom being inwardly realized in all its power, is gained. That is the divine way of gaining it and there is no other. To the world it seems that there has been nothing done till the goal is reached, till the persecution is borne and the profession made, and another unit counted up in a column of statistics. And the Church is so dim-eyed to all that is moral and spiritual—to all that the world does not acknowledge, that she shares the world's opinion.

Mr. Miller seems to regard the Beatitudes as indicating successive phases of experience, until at length the point is reached where the individual suffers persecution for the sake of Christ. We do not so understand the passage. So far as one can trace any law of succession, poverty of spirit is one of the crowning attainments of the Christian, and

in multitudes of instances persecution is at the threshold of the Christian life. Can a man be said to be pure of heart who shrinks from confessing Christ before men? We fear that many would gather from Mr. Miller's statement that a man may be a Christian without having attained to an experience or a position that would enable him to meet persecution, with the consolation that the kingdom of heaven belongs to those who are in the first beatitude as to those who are in the eighth. But our Lord elsewhere teaches positively that a man cannot be his disciple, unless prepared to suffer persecution. "If any man will come after me, let him deny himself and take up his cross daily and follow me." "Whosoever shall confess me before men, him shall the Son of Man also confess." The man mentioned in John, ch. 9, as having been blind from birth and made to see by Jesus, was put out of the synagogue immediately for confessing Christ. Mr. Miller goes on to say that it is in this intermediate stage that the main function of Christian education lies. While young men are yet short of that experience which would enable them to confess Christ openly and be persecuted for it, they have the opportunity of obtaining Christian education. The more protracted the opportunity of pursuing their Christian studies, the greater will be their educational attainments; so that in one sense there would seem to be a loss in confessing Christ at an early stage. All this is very different from what we have regarded as the teaching of Christ. We have supposed that Christ demanded an instant surrender and an open confession, and does not acknowledge as his those who shrink from confessing him. Christian education, we supposed, began with discipleship; but Jesus says, Whoso does not bear his cross and come after me cannot be my disciple. In Rom. X. believing and confessing are shown to go together. The Christian education of the Philippian gaoler began the very night he was baptized, and went on from that moment as he became more and more acquainted with the mind of Christ. We cannot attach a very high value to the Christian education that precedes an open confession of Christ.

Mr. J. Wilson, Est. C. S., followed Mr Miller. He referred to Dr. Duff's farewell address in Calcutta, reviewing the changes witnessed; when it was apparent to many that the changes were intellectual, political, social and economic; if religious at all, destructive rather than constructive. And the twenty years since confirm the impression that the changes witnessed were not altogether such as the pioneer had anticipated. Mr. W. believed that for truth to overcome error, time is indispensable. There was reason to believe that Hinduism was not yet dead; or if killed through its brain was being resuscitated through the heart. There is now a Hinduism which claims to stand in the same relation to Puranic Hinduism that Christianity does to Judaism. These false ideas and refuges of lies must have their day. The eye of faith looks beyond to the time when the kingdoms of this world, shall be the kingdoms of Christ.

The Rev. Mr. Blackett, C. M. S., Calcutta, said that the hostility to Mission Schools betrayed by many who appeared before the Education Commission, was a sign that these schools were doing good. What we had to do was to improve them, otherwise we shall not be able to compete with the Government schools.

We fear that this desire to compete with Government schools will prove a snare The only competition can be with regard to those studies that are taught in common in both, and these are secular. The effect of competition will naturally be to take away from the time and interest bestowed on religion.

Rev. Mr. Timpany, Canadian B. M. Coconada, mentioned two instances of the baptism of students after they had gone through their course in Christian institutions. Dr. Chester said that Native pastors were asking for education for their children, and would send their boys to Government schools, if not proveded with needed instruction by Missions. Is not the time coming when our higher Mission institutions should give their chief attention to the children of Native Christians?

FRIENDLY WORDS TO EDUCATED NATIVES. IX.

CHRIST'S UNWORLDLINESS.

We are speaking of the evidence furnished in Christ's own life, of his title to be regarded as the Saviour of humanity. Any impartial student of the records of Christ's life will find demonstration of the fact that Jesus of Nazareth claimed to be the Messiah, i. e. the Saviour of the world, the moral and spiritual head of mankind; 2nd, that he had an unwavering conviction of final success, in this enterprize; 3rd, that he discarded altogether the means by which men ordinarily propose to attain to influence; 4th, that the means employed by him were, humanly speaking, only fitted to wreck his cause.

The Pharisees were the dominant religious party in the Jewish nation of that day. They were very religious in their way, and were very zealous for the Jewish faith, as they understood it. They were great sticklers for outward observances. They believed that they were eminently righteous, because of their prayerfulness, their zeal for traditional observances, their distribution to the poor, their attention to the Scriptures. Then there was a great body of irreligious persons in the community, governed by their own passions, more or less conscious of their sinfulness, yet at the same time hopeless as to their ability to be religious. They were spoken of as reprobates, by the Pharisees, and considered themselves to be really such. Now how natural would it have been for one who wished to be recognized as the promised Messiah, to seek to commend himself to the dominant religious class, even though he might think there was a great deal that was not as it should be among them. How natural for a religious teacher to seek first the religious, and try to establish his influence among them. Consider the various religious reformers that have risen up in modern days; how invariably have they directed their attention to the religious class, and sought to win their confidence. Jesus did not so. He came especially to the poor, the obscure, the disregarded; to those who were scouted as irreligious. Of course, he thus brought upon him the animosity of the so-called religious. They stood up like a mighty barrier against his claims. Let it also be borne in mind that there was a system of priesthood, appointed of God, to whom were specially committed the ordinances of the temple, and who stood forth as, in an important sense, the representatives of God. These persons had yielded to the Pharisaic leaven, and had entered heart and hand into alliance with the Pharisees. It seemed inconceivable that one who professed to come from God on the highest of missions, should not have sought above all things to commend himself to the priestly class. The consideration of Brahminical influence in India, will help us to understand how altogether dominating was the influence of the Pharisees, Scribes and priests is Judea, and (humanly speaking) how hopeless was any work of religious reform attempted outside of them. But acting on the principle of the physician, whose business in with the sick, not the healthy, Jesus of Nazareth turned to those who were conscious of their sinfulness, and not to those who were puffed up with the idea of their righteousness. How could he have adopted such an extraordinary course as this, if he had not had the most unfaltering conviction that God was on his side, and would in his own wondrous way, crown his efforts with success. The common people of that day were a mere cipher; politically, they counted for nothing. Such measure of independence as had been left by the conquering Romans in the hands of the Jews, was in the hands of the leading men in Jerusalem. Yet Jesus of Nazareth acts very much as though Galilee were the centre of humanity, and as though all nations were to be controlled by the things that should take place there, as though in fact all the great centres of the world had their reporters and their delegates there. And we are not told that Jesus had a single scribe in attendance to take down what he said, and report his daily acts. This is such a course as a madman would follow; and it is such a course as one might pursue who had a perfect faith in God, and who recognized it as his mission to bring contempt upon those ways and processes by which men of the world seek to compass their ends. Jesus recognized this as his mission. He said, Except a corn of wheat fall into the ground and die it abideth alone; but if it die it bringeth forth much fruit. When on one occasion he spoke out plainly concerning his death at Jerusalem, Peter, quite shocked at the suggestion, exclaimed, Far be this from thee, Lord. Jesus then rebuked the worldly spirit thus speaking in Peter, pointing out to him that he savoured the things of man more than those of God; he was walking by sense instead of by faith.

Humanly speaking, it was altogether essential that the Jews as a nation should recognize Jesus as the Messiah. How utterly forlorn the hope that the other nations of the earth would accept of a Nazarene who had been repudiated by the Jews, and been shamefully put to death by them, accept of him as a Messiah and Redeemer, promised in their sacred books. If there had been no divine element in the life and work of Jesus of Nazareth, the attempt to preach the Gospel of the Crucified among the nations of the earth, would have been the maddest enterprize ever undertaken in this world.

Sorrow are loathsome things, but they are necessary. They are leeches that suck out the hot inflammation from the soul.

REMINISCENCES, CCIV.

Extracts from diary kept in Bombay in 1849.

February 13th. At length, thanks be to God, I am in that situation which I have so long desired to be in.—The Lord did not more truly guide me to India, than he has guided me to this humble spot. Were the apostle Paul in Bombay, I should be far more content in receiving him where I now am, than where I have hitherto been. The brethren think my course unwise and unscriptural and my views contracted. God will show in due time.—Lord God, I give thee thanks.—On opening my Bible the first text that met my eye was "Now there was found in it a poor wise man, and he by his wisdom delivered the city."

15th. I have to drink every morning a cup of contempt and injuries. The people are very bitter They buy very few books, destroying more than they keep. How long, oh Lord! how long? I spend half the night in prayer, and go forth seeking him, but find him not. This book instrumentality is worthless in itself. I have not a single evidence that the 2000 books lately distributed have done good.—Everything is vain.—One thing is needful. How long, Oh Lord, how long? I desire death rather than this unprofitableness. My prayer is; Reveal thy glory, or let me die.—My absorbing desire is that these heathen should know God.

16th. The open door seems to be closing. I sell scarcely any books now. As many are destroyed as carried away. The people rage more and more in some quarters.

17th. When Christianity assumes am aggressive attitude, the first result is a great exhibition of Satanic power. Satan's power to be manifested, must be assaulted. The world is now lying in wickedness, as a woman in the arms of her paramour. No body knows the power of the god of this world till Christ's soldiers begin their irruptions. There must necessarily be a complete exhibition of Satan's power, before there can be a complete revelation of the power of Christ. This last is the second result of Christian aggression. It is by what he conquers, that Christ's power is to be discovered.—The battle-day is dawning. —Christianity in India is now pursuing an insidious policy. She deals in ambushes. She embloys baits. She has schools where human science and literature are taught, with a slight admixture of religion. She has books that please the eye and hold out promise of entertainment, and which have a few grains of religion hid under the crust. She hires Hindoos to do secular work for her, that she may insinuate her doctrines into their ears. I am ashamed of the stand she takes. It does not become a system with which infinite power and infinite grace stand indissolubly connected, to be pursuing this policy. It does not become one possessed of the whole armor of God, to be shooting arrows from a place of ambush. There is nothing in her tactics that sets her forth as the credentialed ambassador of the living God, the bride of God's Son, the possessor of the promises. Hardly anything we see Paul and his fellow apostles more concerned about, than a becoming boldness in preaching Christ. Faith is boldness, see 11th of Hebrews. The whole chapter might be taken to illustrate valor as well as faith.—Valor is faith. The soldier's valor is faith in himself; the Christian's is faith in Christ. "Fear not, I will help thee." The Christian is bold in the assault, energetic in the conflict, and triumphant in the end, just according to the faith he has in his great auxiliary, Christ. Missionaries are wanting in faith. They have not so much faith in a present Christ as the church at home. Their Christ is an absent Blucher, and a good way off. They are not battling, but trying to lull the enemy and keep him quiet, till the battle day come. Again I say, I am ashamed of our attitude.

By the degree of power which God is obliged to exert in order to subdue the souls of men, is revealed the depravity of their natures. God esteems it of vast importance that this depravity should be known; therefore he does not merely exert power, but he displays power. Beside the operations of the Holy Ghost in their souls, there is needed an external display of power. For the first cannot be appreciated by a carnal world, not even by those who are the subjects of them; it requires an extraordinary degree of spirituality to estimate the greatness of the power exerted by the Spirit within us. Hence the necessity of great assaults from without, great and striking manifestations of power in the material world. Hence in a word, the necessity of miracles. Miracles are a means by which the invisible Spirit of God become manifest. "Hath shed forth this which ye do see and hear." Miracles are the great means by which God secures to himself the honour of his victories. When there is not an unimpeachable divine operation. the divineness of the internal operations will be questioned, and the church will be glorying in what she has done by her schools and underhand efforts and wise processes.

I am like one with a millstone around his neck. I mean that the responsibility to believe weighs upon me like a millstone, and I can hardly drag one foot after the other. It is easier to die than to believe. Let me remember that God removed such a millstone in Dec. 1845, and also how he did it. It was by making it heavier and heavier every day. Let me then take courage from the very weight of it. Satan's art is in diminishing it and making a breastpin of it.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Captain Allen Gardiner.

"They shall not be ashamed that wait for me."—Isaiah xlix. 23.

"He will regard the prayer of the destitute, and not despise their prayer."—Psalm cii. 17.

"They that seek the Lord shall not want any good thing."—Psalm xxxiv. 10.

"Courage, comrades! onward press,
Let not fleeting storms offend;
We must cross the wilderness
Ere we reach the journey's end;
Before us lies that blissful shore
Where sin and grief assail no more.

"Pilgrims in a strange land,
Let us seek no city here;
Dangers lie on every hand,
But trusting souls have nought to fear;
While prayer ascends within the veil,
No Amalek can e'er prevail.

"It is not in our strength we run;
Did we alone the burden bear,
The heavenly race had ne'er begun;
O'erwhelmed, we might indeed despair:
Jesus has promised to provide,
And be himself our shield and guide.

"Trials have no power to harm
When carried to the Mercy Seat;
Prayer can the boldest foe disarm,
And make the bitterest Marah sweet;
Great peace have they whose every care
Ascends to heaven in earnest prayer.

"There is no path so rough, so drear,
No thorny wilderness so dry,
But living streams are flowing near,
And one to guide our footsteps nigh.
'Tis unbelief alone that hides
The blessings which our God provides.

"Oft in affliction's darkest night,
When all our earthly gourds decay,
The spirit takes her loftiest flight,
And soars to realms of endless day;
In that pure light she sits serene
And calmly views the troubled scene.

"For 'tis our privilege to know
Whate'er of sufferings we may share,
A Father's hand inflicts the blow,
'Tis but the children's mark we bear;
Those precious balms were never shed
To break, but to anoint, the head.

"Take courage then—the journey's short,
These light afflictions soon will end;
By grace thus far we have been brought,
And grace will still our steps attend;
And soon one Ebenezer more
For mercies that are still in store
We'll add to those we've raised before."

Pioneer Cavern, June 16th, 1851.

[The above quotations of Sriptnre and poem were found in the journal of Captain Allen Gardiner, which was found on the shore of Spaniard Harbor, near his body many weeks after his death. He formerly had led a gay, worldly and sinful life. One evening he was alone in a room waiting for the coming of a courtesan, with whom he had made an appointment. In God's providence there was a little book or tract in the room, and to while away the time he began to read it. It made very clear the awful fact that the wages of sin is death.

When she, with whom the appointment had been made, came, Captain Gardiner sent her away, and began in earnest to pray. He, who had sinned much, loved much. And now Captain Gardiner's absorbing ambition became to do something to show his love to Christ, who had done so much for him. He resolved to go to the heathen, who had never heard the gospel, and tell them of the Saviour's love. And when he was considering to what land he should go, the thing that seemed to influence him—was, to go where the darkness was densest and greatest, where other heralds of the gospel would be least likely to go. At this time he heard of the utter savagery and barbarism of the inhabitants of Patagonia, and the great dangers to be encountered in seeking to go among them; and these facts decided him to go to Patagonia.

He went taking with him a small band of missionaries. They were finally cut off from all supplies, and died from starvation. The above extracts from Captain G.'s journal were recently copied in the *Missionary Review* from the *South American Missionary Ma azine*, and I send them to you, believing that the calm, heroic faith, manifested by this servant of our blessed Lord, will be of benefit to others, as it has been to me. *Albert Norton, Ellichpoor.*]

SANCTIEICATION.

(Continued from last *Guardian.*)

Dear Sir,—The next point that presents itself is, the way to attain to this experience. Jesus said—"The water that I shall give you shall be in you a well of water springing up unto everlasting life." "Whatsoever ye ask the Father in my name ye *shall* receive."

1. *Entire Sanctification must be preceded by a clear evidence of regeneration.* Many persons make a very great mistake at the starting. They commence seeking it in a (unconscious) backslidden state—and conclude they are possessed of the blessing; when in fact they have only been reclaimed from a backslidden condition. Let there therefore be a clear unmistakable evidence of conversion and acceptance, and then set out for the land of *Perfect love.*

2. *It is necessary that the seeker should have some understanding of the doctrine of entire sanctification.* I say, *some understanding*—because it is not likely we could know much of a state that is only understood by personal experience. It is however possible to place the object too high, or too low. "If you would hit a mark" says Mr. Fletcher, "you must know where it is. Some people aim at Christian perfection; but mistaking it for Angelical perfection, they shoot above the mark, miss it and then peevishly give up their hopes.

Others place the mark as much too low: hence it is that you hear them profess to have attained Christian perfection, when they have not so much as attained the mental serenity of a Philosopher or the candor of a good natured conscientious heathen." Let us therefore seek to understand our wants and feel our needs.

3. *We must consecrate ourselves without the slightest reserve.*—In order to make this consecration, we must offer ourselves a living sacrifice, Body Soul, and Spirit' on the Altar—Christ—who is also our sacrifice for Sin, and the *sanctifier* of all our sacrifices to God. Entire consecration embraces three things—*being, doing,* and *suffering.* We must be absolutely willing to be, do, or suffer, any thing and every thing that God may require, not as a matter of coercion, from a sense of duty and obligation, but through a loving acquiescence to His Holy will.

4. *Implicit Faith in Christ.*—Everything would be unavailing without this. Faith alone is the condition of entire Sanctification, as it is of regeneration. Whenever we believe that God *doeth it,* we are saved. Charles Wesley says, "No man is sanctified till he believes; every man when he believes is sanctified." Jesus says, "What things soever ye desire when ye pray, *believe that ye receive them,* and ye shall have them. "Immediately this is done God whispers to the inmost soul saying 'according to thy faith be it done unto thee' and the soul is pure from every spot of sin: it is clean from all unrighteousness.

"Faith mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries it shall be done."

Yours &c.
H. A. G.

(To be continued.)

Dear Mr. Editor,—Meetings have been held in the Methodist Episcopal Pandall, Nagpore, during the "Week of Prayer." They have all been well attended and many souls have, I believe, been convicted. Seven came forward as seekers and most of these have since come out into clear light. Two backsliders also have been reclaimed and quite a number sought the blessing of entire sanctification. The Native work is, I am glad to say, progressing and altogether ,we expect this will be a prosperous year. Pray for us.

Yours truly,
E. P.

Dear Brother,—When in England I was very much interested in a work among Railway men, which is carried on by the Railway Mission whose headquarters are at the Y. M. C. A. 186 Aldersgate Street London.

In connection with this Mission is published a monthly journal called the *Railway Signal,* edited by the earnest secretary Mr. G. Clarke, the son of an old Indian chaplain. He has asked me to send him some news of work among Railway men in India, which he is sure will be of interest to the many readers of the *Railway Signal* at home. I shall be very much obliged if any Christian friends from any station in India who may read this, will send me *facts,* and brief notices of work among railway men and especially cases of those who have taken their stand for Christ, and have by his grace, been enabled to show their colours, and to hold fast their profession without wavering.

Any such communications addressed to
Brigade Surgeon Patridge,
Presy. Surgeon, 3 District,
Bombay,
Will be thankfully received.

Believe me,
Yours in the Lord
W. P. Partridge.

January, 10, 1883.

NOTICES.

Baptist Church, (Bellasis Road, Byculla.) The Rev. Dhanjibhai Nawroji will (D.V.) preach to-morrow (Sunday) at 6 P. M.

Bombay Young Men's Christian Association. Union Prayer Meeting, 8 30 P. M. Bombay time, to-morrow Sunday 28th instant, at the Apollo Bunder. All are invited.

Epitome of News.

Saturday, January 20.

—*Bombay Gazette*: The Canon Wilkinson, who Reuter informs us has been appointed to the Bishopric of Truro, is probably the Rev. George Howard Wilkinson, of St, Peter's Eaton Sq., Canon of Truro, and a great friend of Bishop—now Archbishop—Benson. He has a reputation for a catholic and liberal spirit in matters of Church government. The new Bishop of Llondaff is the Venerable Richard Lewis, Archdeacon and prebendary of St. David's. He was chaplain to the Bishop of St. David's, and lately rector of Lambeth Velfrey, Pembroke. As to his school of thought, he is probably, like the Bishop of St. David's, a Moderate Churchman.

—Same: The annual distribution of prizes to pupils of the Cathedral High School took place last evening at the Town Hall. H. E. the Governor presided, and there was a very large attendance. The pupils gave some exceedingly good vocal and instrumental music, and recitations were delivered by one or two of the boys. The Rev. F. L. Sharpin read the annual report, which showed that the school was doing valuable work. Before distributing the prizes His Excellency briefly expressed the interest he took in the school and asked for a further measure of support for the institution. The Bishop of Bombay also offered a few remarks in reference to the past work and future prospects of the school.

—At a meeting of prominent European and native citizens, held on Thursday last, it was resolved to take immediate steps for establishing a charitable homeopathic dispensary in Bombay. The proposed site for the institution is in Kalbadevi.

—*Times of India*; London: The Blue Ribbon movement has been taken up in great aristocratic circles—Countess Brownlow, the Countess of Ellesmere, and the Duchess of Westminster now wear it, and the principles it involves are practised by many in the highest walks of life. The Scarlet Ribbon is the latest development of temperance bodies. It does not pledge its members to refrain from intoxicating drinks, but they must solemnly pledge themselves to abstain from smoking, cursing, swearing, and drinking to excess. A writer in the *Daily News* suggests that some one should start a White Ribbon in the interests of temperance in dress, with some such motto as "simplicity and taste."

Monday, January 22.

—*Statesman*: One Mr. G. B. Taylor a resident of Mussoorie, was travelling by the mail train to Calcutta on Saturday last, with his sister-in-law and her three children. After passing Raneegunge, he lifted one of the children —an infant of two or three years—off the seat with the intention of putting it into the berth. This was about 3 in the morning. He had the child in his arms, and putting it though the window of the carriage instead, let it drop, imagining he was placing the unfortunate child securely in its berth. Horrified at the discovery of his mistake, the station-master was informed immediately on the train arriving at the next station, and a trolly was at once despatched up the line, the police, in the meantime, taking charge of Mr. Taylor. The trollymen found the child lying quietly by the track, alive and almost unhurt, with the exception of a few superficial cuts. An enquiry was held, and Mr. Taylor was released: but how the child escaped was certainly a marvel.

—*Times of India*: The Rev. Joseph Higgins, the chaplain at Byculla, died very suddenly yesterday morning at the Byculla Parsonage. The deceased had been ailing for some time prior to his death, and during the past fortnight he was unable to attend to his duties. His illness was, however, not of such a severe character as to cause his friends any serious apprehensions, and it was, therefore, a shock to many to learn that he had been found dead in bed yesterday morning. As he had not been attended by any medical man immediately prior to his death, an inquest was considered necessary, and was held by Dr. Blaney last evening. The deceased was 45 years of age and was born in the Madras Presidency. When quite a young man, he proceeded to England, and after taking Holy Orders, came out to India at the close of 1868 as a chaplain on the Bombay ecclesiastical establishment.

The Corroner's jury returned the following verdict: That the death of the deceased was caused by failure of the heart's action, consequent on exhaustion, the result of long-continued illness.

Tuesday, January 23.

—Mr. Runga Charlu Dewan of Mysore died on Sunday last at Madras.

—The *Oracle* announces that the French Minister of Public Worship has, as a disciplinary measure, suspended the salaries of the Bishops of Angouleme and Saint Die for having proceeded to Rome without authorisation from the President of the Republic. By so doing, they have infringed Article 20 of the law of the 18th Germinal, year X. (April 8, 1802), which forbids bishops to quit their dioceses without the express permission of the Chief of the State.

—*Statesman*: Our readers must have observed that Mr. Hastie's letters on Hindoo idolatry have occasioned much excitement among the educated Hindoo community. Founded upon a manifest misapprehension of some expressions in the letter upon the immorality of idolatry, a wide-spread effort has been made to prejudice the students against attending the General Assembly's College. At the commencement of the session, the students have felt themselves in a difficulty, between their attachment to the college and the instigation of the defenders of idolatry. Accordingly, they resolved to meet on Wednesday in the Training Academy to consider the position. During the day Mr. Hastie commented severely upon the proposed meeting, and invited the students to discuss the matter in an open and manly way in the hall of their own college. To this the students agreed, and asked Mr. Hastie himself to preside. Hundreds of students, many from other colleges, attended the meeting in the afternoon. Mr. Hastie explained at length the objectionable passages, and showed that, in the figurative language of the Bible, the phrase chiefly objected to meant nothing more and nothing less than idolatry, and that the historical account of the worst effects of idolatry referred to the past, and not to the educated gentlemen who were present at the *shradh,* or to the educated classes generally. He regretted that the ignorance of those who set themselves up as the leaders of the Hindoo students in Biblical criticism, had put an offensive and erroneous interpretation upon his quotation. He could never relax in his duty of antagonism to idolatry; he believed that the students had as little faith in idolatry as he had; and he was really fighting their battle for deliverance from its thraldom and degradation. He closed his address with a fervent hope that their hitherto pleasant and friendly relations would not be broken. The

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students listened most attentively and frequently applauded what was said; while the occasional attempts at rowdyism by a few outsiders were promptly checked. One of the students proposed, and another seconded, a vote of thanks to Mr. Hastie for his satisfactory explanation, and this was unanimously carried.—Mr. Wilson added a few wise and well chosen remarks, after which the meeting was brought to a chose.—It is to be hoped that we have now heard the last of this excitement.

—A Native student in Madras, who had failed two successive years to pass the Middle School Examination, committed suicide.

—The Brahmin, Trimbak Wishwanath Godbole, who recently, when on his trial for assault in the Poona Police Court, flung his shoe at Mr. Richardson, the Magistrate, and afterwards feigned insanity, was convicted on Saturday, and sentenced to six months' rigorous imprisonment.

—*Statesman*: Lord William Beresford and the Hon'ble C. Harbord have returned from their pigsticking expedition at Chuah. Fine sport was obtained, no less than thirty-two pigs having been speared in two days. The casualties were three horses of the party cut and, we regret to add, Lord William has broken his collar-bone.

—*India Witness*: "As the assertion has been repeated in several quarters that the teachers sent by the Rev. William Taylor to South America confine themselves to secular work, he writes, since his recent visit there,—"There is regular preaching by my men in South and Central America, in every station except one, and that a new one—Pernambuco." No regular preaching, however, does not mean exclusively secular work. The Bible is taught in the schools.

Wednesday, January 24.

—*Guzarat Mitra*: A *bawa* has lately come to Surat, and has stationed himself on the banks of the Taptee. He sits the whole day on a form studded with upright nails, and sleeps on a bench ornamented in the same doubtful manner. Hundreds of people go to see this tamasha.

—*Bombay Gazette*: Plans for the new Seamen's Church, at the Prince's Dock, have been approved, and a contract for the erection of the building entered into; and His Excellency the Governor is to lay the foundation-stone on the 19th of next month. The estimated cost Rs. 15,800, towards which Rs. 7,600, have been already subscribed. The plans for the church have been prepared by Mr. H. S. Bedford, C. E., and Messrs. Babool Juggonath and Co. are the contractors.

—The Educational Commission have been instructed to bring their labours to an end by the 1st of March, as the Government is extremely anxious to consider their report and submit it to the home authorities with a view to future legislation.

Thursday, January 25.

—The Str *Clan Ogilvie* was leaving the Prince's Dock yesterday when she ran foul of the Str. *Inflexible*, causing the latter to sink. The Inflexible, having on board a general cargo and the cargo saved from the wreck of the Myrtle Hall, had entered the dock yesterday morning.

—*Bombay Gazette*: London, 5: There can be no reasonable doubt that the wound in the hand accidentally inflicted a few weeks ago brought on the blood-poisoning which caused Gambetta's death. The doctors seem to be anxious to disconnect these two events; but their motive is probably the amiable one of not adding to the grief of the surviving relations of Gambetta. The received version of the revolver incident is that the Republican chief's friends wished him to marry a wealthy Austrian baroness, in order that he might break off a connection he had formed with a beautiful Levantine or Jewish lady, generally known in Paris by the name of "La Belle Hélène." Not choosing to be discarded in this way, the fair Helen went, it is said, to Ville d'Avray to demand an explanation and a settlement on herself and her child. As Gambetta would give her no satisfaction on these points, she drew out a revolver, intending to shoot either herself or her lover. Gambetta tried to snatch the revolver from her, and in the scuffle one of the barrels went off, and he was wounded in the hand. This story is so well authenticated that it cannot be set down as mere gossip. The accounts of Gambetta's private life published by intimate friends show that there was much of the Bohemian in him.

—The Str. *Kashgar*, with English Mails, left Aden for Bombay Wednesday, 5 a. m.

—Mr. Robertson Smith has accepted the appointment of Professor of Arabic at Cambridge, in place of the late Professor Palmer.

—H. E. the Governor, Chancellor of the University at the Convocation on Tuesday, used this language: We have seen discussions, and I think we must many times have heard, conversations on the degree in which, not dogmatic professons, but the relgious element, can be fairly introduced in the teaching of the University and Government schools. The absolute neutrality of the Government on such subjects is too well established to be a matter of question, and I am not aware that any have demurred to that wholesome principle, or held that any demoralisation was likely to accrue from the secular character of the teaching. But the question has arisen whether the teaching may not only be secular but anti-religious; whether or not it be a breach of neutrality that instruction be given on lines which militate gainst all religion: disregarding all appeals to those higher principles having their origin in the supernatual and actuating all religious organisations. In Calcutta and here complaints of teaching said to be of that character have been made by the natives of India. I connot but refer to the public declaration made in a periodical, the recognised organ of an important section of the native community, in that direction. This is what I have to say upon the subject—that I hold it to be as great a breach of neutrality to teach in opposition to religion, as to import into professorial teaching any dogmatic religious principle whatever. That, I certainly think, would be a matter in which Government would be bound to interfere; but it would be going as far wrong in the other direction were anti-religious teaching to be given, and I believe that nothing would be more distasteful to the natives of the country. I have observed suggestions of the utmost liberality made by the heads of the Roman Catholic Church in regard to a possible 'common system of inculcating morality and virtue. That may not be found possible; but I hope that never, under the auspices of the British Government, will there be sanctioned or tolerated teaching which is opposed to those supernatural beliefs which actuate all religious organizations, and which give to morality the support of the reliance on a higher Power, and the encouragment of immortal hopes.

—*Times of India*: We hear by telegram from Cambay, that the Dewan, Shamrao Narayan Laud, who is supposed to have been the cause of the extraordinary exodus from that State, has been dismissed by the Nawab. He began life in a lawyer's office in Bombay. He served for some time as Dewan of Palitana, and his removal greatly gratified the people there. At Cambay he filled all the important offices with his own friends, and his dismissal will probably involve a clean sweep of the rest. The Nawab has chosen his own brother in-law, Nabbi Khan, as the new Dewan, and from what we hear he could scarcely have made a better choice.

—The ceremony of the Holy Carpet took place on the 4th inst. at Cairo with the accustomed honours. The Khedive on such occasions has generally been accompanied by the foreign Consuls; but this time he was seated with Lord Dufferin on the right and Sir Edward Malet on the left, the other representatives of the Powers being absent.

—*Overland Mail*: Disastrous floods have occurred in Germany, Austria, Holland, and other parts of the Continent.

Patrick Delaney has been sentenced to ten years' penal servitude for conspiring with others to murder Mr. Justice Lawson.

Amongst the deaths recorded this week are:—Lord Stamford; Earl of Wemyss; General Sir G. Brooke, K. C. B.; Major-Gen. Sir G. H. Macgregor; Major-Gen. B. P. Lloyd; Capt. A. Oakes, R. N.; Sir H. Meux; Mr. P. H. Howard; Mr. J. A. Wilson; Mr C. J Barnett.

The *Standard's* correspondent at Syra telegraphed on January 1 the following particulars of the arrest of a number of Armenians at Erzeroum:—

Four Armenians were arrested by the Turkish police for creating a disturbance before a house occupied by an Armenian priest, who, for some reason or other, had made himself obnoxious. On the accused being examined by the authorities certain things occurred which aroused their suspicions, and forthwith it was decided to search the private dwellings of the four men. Forms of oath were there discovered, in which those who subscribed to them vowed fidelity to the cause of the Armenian people, and undertook, if called upon, to shed their blood in its behalf.

The confessions extorted from the men revealed the existence of a regular patriotic association, and between the dates of the 8th and 10th December these led to the arrest of some three hundred and fifty persons, who are still in prison.

According to my informant, it was the intention of the members of the association to form themselves into several bands, after the fashion of the Revolutionary bands existing at the outset of the outbreak in Herzegovina, and to harass the Turkish authorities as brigands, unless they were strong enough in numbers to undertake, with some chance of success, the work of delivering their country from the yoke of Ottoman domination. The movement, he adds, already counts several thousand adherents, the chiefs of which are still at liberty. It would appear also to receive encouragement and pecuniary assistance from Russia.

Friday, January 26.

—*Bombay Gazette*; Colombo, 25: Arabi is interested in Lord Dufferin's proposal, but is strongly against Turkish or Circassian ministers, who so long preyed on the Egyptians. He wishes the English nation to be told that he is content to remain here as their guest, while they carry out to the fullest extent the work begun by him in Egypt. He hopes to hear from time to time how the work progresses, until the Egyptian people shall become free, prosperous, and happy—a lasting memorial of England's goodness and power. He declares that while Turks and Circassians remain in power no real reform can take place.

—The London papers contain an account of a march of the new organization, styled "the Church Army," one of the numerous bodies that have been formed on the model of the Salvation Army:—

"The Church Army," under the leadership of "Captain" the Reverend Wilson Carlyle, late curate of Kensington Church, commenced its march on Thursday night, Jany. 4, proceeding through Great Peter-street, Stratton's-ground, and the Horseferry-road, portions of which are densely populated with the roughest classes of the district. The Army made a stand in front of some of the lowest houses, and asked the people to come out and leave their evil ways and join the Army on its return to headquarers. Many "roughs" came out of the slums and alleys and public-houses, and some of them commenced an onslaught on the Army. Stones, broken bottles and other missiles were thrown at the Army, and some

persons received serious injuries. One man had his head cut open. Others were knocked down and kicked, and a general melée ensued. Fortunately, there was a strong force of police present, and the Army eventually reached Portcullis Hall, where numerous "recruits" were enlisted.

—Death last week, 491.

—An average of fourteen books a day issues from the English press.

—*Englishman:* The Brahmo leader gave his annual lecture at the Town Hall on Saturday last in the presence of an audience of some three thousand people, mostly natives. There were also present a number of distinguished European ladies and gentlemen, including Major the Hon F. Baring and Mrs. Baring; the Hon Mr. Gibbs; Mr. C. Grant; a goodly number of reverend gentlemen, and many leaders of native society. Baboo Keshub Chunder chose for the title of his lecture, "Asia's Message to Europe," and for full one hour and forty minutes dilated on his text, with his usual flow of words and illustrations.

Selections.

TWELVE YEARS FROM GLORY TO GLORY.

BY DANIEL STEELE, D.D.

WHILE that eloquent preacher and voluminous writer, Thomas Aquinas, "the Angelical Doctor," was composing his "Summa Theologiæ," he left off to celebrate the Lord's Supper, in which he was overwhelmed with the revelation of Christ's love, and filled with the rapture of the Holy Spirit. After this he could be persuaded neither to resume his pen nor to dictate anything for the completion of the work in hand, which was then almost completed. His attendant urged him to finish the volume. He replied, "I cannot, for everything I have written seems to me worthless compared with what I have seen, and what has been revealed to me." As chisel in hand I approach my Twelfth Milestone in the way of holiness, to inscribe my "Gloria Patri," I find myself in deep sympathy with this great Christian philosopher. In my former writings I have exhausted all the English superlatives in portraying the loveliness of Jesus in His spiritual manifestations to my heart. Hence I hesitate to speak in weaker phrase of a still more excellent glory. But I attempt the task not with the hope of success, but lest my silence may be construed as the effect of a fading away of the brightness of the Shekinah within. Waning is not characteristic of the dispensation of the Comforter, though it was true of the glory on the face of Moses. The Revision brings out the fact that the veil was put on that the people might not see the glory fade away from his face, typical of the transitoriness of his dispensation, and hold him in less respect in consequence. But we do not need any veil, for the glory on our faces is undying. Says Paul: "But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord, the Spirit." Thanks to the great Apostle and to the Spirit of inspiration for that word ALL. It answers those who write to me saying that my experience is exceptional and extraordinary. "We all" means all who insist on receiving, at any cost, their full heritage in Christ.

Then, again, Paul's portraiture of experience common to all in the Pentecostal era, is not that the resplendence is waning, or stationary, but increasing "from glory to glory," year by year, and day by day, evermore.

"Like a river glorious
Is God's perfect peace,
Over all victorious
In its bright increase,
Prefect—yet it floweth
Fuller every day;
Perfect—yet it groweth
Deeper all the way."

It seems to me that I never knew what it is to grow in grace till I plunged into the shoreless and fathomless sea of Love Divine in 1870. Since that date each new height gained has shown above me Alps on Alps arising, betokening an endless career of progress in the ceaseless cycles of eternity.

The fulness of His blessing encourageth my way;
The fulness of His promises crowns every brightening day;
The fulness of His glory is beaming from above,
While more and more I realize the fulness of His love.

The aim of the Gospel is to make men perfectly holy in this life. The element in which this purity exists is love. Perfect love is always accompanied by fulness of joy: or, in Peter's words, "joy unspeakable and full of glory." This is certainly a general promise to all believers, without one exception, down to the end of time. "Ask and ye shall receive that your joy may be full." The repetition of this promise in varied forms strengthens our belief that it is God's desire to fill to the brim every soul of the fourteen hundred millions on the earth, and keep them all full forever. "These things have I spoken unto you that My joy may remain in you, and that your joy may be full." Twice does John take up his pen to write his epistles—one of them a general epistle—with this sole purpose, "that your joy may be full." Paul goes a step further and insists that joy is a duty. He uses the imperative mood: "Rejoice in the Lord always, and again I say, Rejoice." But he only reiterates the command of his Master, "Rejoice and be exceeding glad" (Greek, "jump up and down much"). In fact, the dispensation of the Paraclete is a joyful dispensation. The reason why all Christians are not overflowing with jay, is because they have not mounted up into the third story of God's kingdom; for that kingdom is a three-storied palace. "Rightcousness, Peace, and Joy in the Holy Ghost," the Rock of Ages being the foundation, In the basement dwell those chronic penitents who dread God and work righteousness in the spirit of servility and not of sonship. In this cellar-kitchen, in much unrest and longing for a better state, during his early years John Wesley wrought sorrowfully "as a servant," till that good Moravian minister, Peter Bohler, was sent by God to tell him that it was his privilege to climb the stairway of justifying faith leading into the apartment of Peace, where the Spirit of Adoption makes His occasional visits to the sons of Peace. A sunny and cheerful place is this in contrast with the gloomy room beneath, where hirelings toil. But this joyful place, resounding with the gleeful voices of childhood, is only a nursery where infantile weakness lies in the cradle with its milk-bottle, and childish way-wardness is chastised into wisdom and manliness.

Some of these children, yielding to the Spirit's guidance, ascend into the third story, the sky-lit parlor, into the gracious presence of the Lord of the mansion, even the Father in His Incarnate Son, manifested through the Comforter. "And We will come unto him, and make our abode with him." A blessed upper chamber this! Here I have dewelt as in a permanent home twelve beatific years, so satisfied with "strong meat" and so enraptured with the abiding Comforter, that I have not left it for a moment. I purpose to remain here till the celestial chariot shall be sent down to convey me up to the presence of the glorified God-Man, to enjoy the inheritance of the saints in light, "a row of glorified brothers with Jesus at the head."

To some of my readers these words may seem not as a sober description of the real life of a soul still prisoned in the body, but rather as the flight of a poetic imagination. Well, call it poetry,—you do not destroy its reality. Do you not know that God is composing a grand poem in human history, and that the saints are verses? "Ye are His poem." See the Greek of Eph. ii. 10. My supreme ambition is to be a perfectly rhythmic and mellifluous line in the glorious epic of redemption. Many years I was a discord, full of redundant syllables and erroneous quantities. How quickly the great Poet brought me into harmony and rhythm when I fully submitted myself to Him! May the angels and archangels, the seraphim and cherubim find no blemish in my verse when with wonder they read the finished poem!

A Christian friend writes to me asking me whether I am not a Mystic, I reply, Yes. All men are religious Mystics who know God through spiritual intuition, a gift of the Holy Ghost far transcending the Reason and the Understanding. I have a warm side for the Christian Mystics, so utterly misunderstood by that blind generation in which they lived. They dwelt on the mountain-tops in a dark age, and never lost sight of the vision of a glorified Christ. Such a Mystic I would be as Rudolf E. Stier professed to be, when a company at an inn hinted that this reproachful epithet belonged to him, by asking his definition of the term. He replied: "The Mystics are preachers who live as they preach." Perfect love has worn many an opprobrious name without receiving any detriment. This Rose of Sharon blooming in my heart is just as sweet under any other name. My feeling towards the Mystics is much like that of Wesley towards the Montanists. He is their only modern defender, because he is the only man with mind sufficiently large and catholic to look beneath certain exaggerated excesses and to discover that these vilified people were really filled with the Holy Ghost, and that amid a formal and worldly Church they preserved a spiritual type of Christianity. If you wish to trace the real apostolical succession, scrutinize the men who wander about in sheepskins, not those who strut in mitres.—(*Chr. Witness.*)

THE MOONLIGHT HEAVENS.

It was a most beautiful night as my friend and I drove back from a distant town where we had spent the day. The harvest moon was at the full, there was not a cloud in the sky, and the stars seemed to twinkle in delight at their own brightness and the loveliness of the scene. The charming night was for some time the subject of our conversation; then the surpassing glory of another life exercised our imaginations, till we were lost in wonder and forgot to utter a word. Each remained occupied with his own thoughts, till my friend broke the silence—

"This night reminds me of one just like it fourteen years ago. I was a skeptic then! I did not believe the Bible, and had long since left off reading it. I did not believe in God, and had rejected the doctrine of the immortality of the soul. I tried to believe that man was nothing different from other animals; that he grew up to 'eat, drink and be merry,' then passed off to leave room for others to go through the same enjoyments. I hated all religion with a deadly hatred, because it cramped me in my worldly pursuits, and marred my sinful pleasures. I had abandoned myself to the enjoyment of any sin I might choose, and had joined the company of scoffers.

"One glorious moonlight night like this, as I returned from my usual haunts of sin, I felt overawed by the stillness and loneliness of the scene; and as if by chance, my eyes turned upwards towards the sparkling heavens. Countless stars twinkled in the vast arch, the queenly moon in stately but gentle beauty flooded the earth with her silver beams, and the sky was absolutely cloudless. I gazed up into the heavens for a moment, and my eyes

seemed to penetrate farther and farther among the shining worlds, when the thought suddenly flashed across my mind 'Are all these burning orbs there by the unde-igning hand of a blind chance, or have they been formed and placed there by the almighty power and infinite skill of an intelligent Being?' My lips involuntarily answered 'No, not by chance: that is impossible. There must be a Being infinitely exalted above human power, who planned, created, and set in order those vast worlds of surpassing splendor; and that Being must be the Christian's God. And what am I but the workmanship of the same creative Hand!'

"I then reflected on the life I had lived, and was greatly alarmed at the thought of how I had dishonored and denied God; how unjust and wicked to try to dethrone the Eternal, and blot His name out of existence. Besides, I had encouraged others to doubt the religion of Christ, and had confirmed doubters in unbelief. Then the text occurred to my mind, 'Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.' Trembling in agony, I tried to pray, kneeling on the grass by the roadside. My prayer was short, but it was a matter of vast moment to me. 'God be merciful to me, a sinner!' I cried; and blessed be His name, I obtained that mercy which I then most earnestly sought.

"I broke away from my associates, and thought I would be a disciple of Christ in secret. I tried hard for a few months to carry out my secret service; but it was intolerable. The words of Jesus never seemed to leave my mind, in sleep or when awake—'Whosoever shall be ashamed of Me and of My words, of him shall the Son of Man be ashamed when He cometh in the glory of His Father, with the holy angels.' This forced me to make a profession of religion at the first opportunity; and in my experience since, I have been able to cherish a hope in Christ which worlds cannot purchase from me, and death and hell can never shake. It is an anchor of my soul, sure and steadfast.

"Since then I often marvel at the real or pretended belief of men who say in their heart that 'there is no God.' If they would but act rationally, look around them, see God's handiwork in the stars, mark His footprints in creation, listen to His voice in the thunder, and behold in the seed-time and harvest the workings of His gracious providence, they would see enough to convince them that there is a God; their own body is a witness, for we are 'fearfully and wonderfully made.'"

"Have doubts ever returned at any time?" I asked.

"Yes, often," he replied, "but never to hurt me. I have the witness of God's Spirit in my heart, which quickly dissipates any thoughts of unbelief, and maintains my hope in Christ. Besides, my personal experience of God's dealings in Providence with me are enough to establish my faith in him."

This conversation occurred more than ten years ago, and my friend is still an earnest Christian, and a leading member and a valuable supporter, of the same church to which he then belonged.

"The heavens declare the glory of God, and the firmament showeth His handiwork."—Rev. R. H. Craig.

"STRENGTHENED WITH ALL MIGHT."

BY REV. ASSA MAHAN, D.D., LL.D.

THE whole passage from which the words above cited are taken, reads thus:—"For this cause, we also since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness." God, who created the human mind and constituted all its faculties, He, and He only, knows or can know what its possibilities are, and He only can call into such forms of activity these immortal powers, and endue them with such forms of "might," that such possibilities shall be fully realized. Nor can any individual know what is possible to him, until he is, by God Himself, "strengthened with ALL might, according to His glorious power," that is, fully endued with every form and degree of power of which his being is capable. Let us, for a few moments, attentively consider the "ALL MIGHT" with which the apostle prays that we may be strengthened. God has endowed us with *three forms of power*, in each of which we may, by His Spirit and grace, be immeasurably strengthened, namely: our *Executive* Faculties, or powers to *do*, and to *accomplish* results; our Capacity for *Endurance*; and our Receptive Capacities, or our capacities to receive, to comprehend, and to enjoy. We will refer to these diverse forms of power in the order here designated.

Our Executive Faculties.

A man, as we well know, may do, and accomplish with ease, that which is utterly impossible to the child. So the Spirit of God may endue the child, or man, with power to accomplish results before utterly impossible to either of them. The wisdom and fiery tongues with which the apostles and primitive believers gave utterance to God's truth, after the Pentecost, were previously utterly impossible to them, and are equally impossible to any forms or degrees of mere human power. When we think of the results accomplished through the agency of those Spirit endowed, vitalized, and strengthened men and women, during the first century which succeeded the Pentecost, we are constrained to admit and affirm that here are results absolutely impossible to humanity not Divinely "strengthened with all might." When our Saviour had spread out before His disciples their world mission, He distinctly informed them that that mission was an utter impossibility to them in the state in which they then were. Hence, His absolute command, "Tarry until you shall be supernaturally endowed." So Christ has a mission for every believer, a mission naturally impossible to him, but perfectly possible, and not difficult, when, by the Spirit, he is "strengthened with all might"; and every one is guilty of infinite presumption who enters upon that mission but "in the power of the Spirit." "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." Madly presumptuous is he who attempts to do God's work without availing himself of this superabounding grace.

Capacity to Endure.

Much is said in Scripure on this one subject of *endurance*. "He *endured*, as seeing Him who is invisible." "Blessed are they that *endure* temptation." "Because thou hast kept the word of My patience I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." "We are made partakers of Christ, if we hold the beginning of our confidence STEADFAST unto the end." "Be steadfast, immovable, always abounding in the work of the Lord." "Let patience have her perfect work."

Now, in this virtue of *endurance* very many believers are sadly wanting. "They despise the chastening of the Lord, and faint when they are rebuked by Him." In the midst of multiplied and perplexing cares, they become fretted in spirit, and are filled with murmurings under the heavy pressure of afflictive providences. With heart weariness they run the race set before them, and with heart faintness walk over the desert of life, and seem without strength to "fly or go to reach eternal joys." "How weak is their heart" under the pressure of strong temptation. In "great fights of affliction" they are often groaning captives, seldom conquerors, and never "more than conquerors."

Now, all such weaklings are privileged, and required, to be "clothed with everlasting strength," "out of weakness to be made strong," "strong in the Lord, and in the power of His might," and especially to be "strengthened with ALL might," just where they are so weak, that is, in their capacity of *endurance*. In no condition of existence need they for a moment be conscious of the feeling or sentiment of discontent, or of restlessness, or murmurings, under the pressure of daily cares, or afflictive providences. When clouds and darkness gather over their present and future, "their steadfast hearts need know no fear." While "always ABOUNDING in the work of the Lord," their steadfastness and unmovableness may become so absolute, that they will never know weariness in "well doing." "In the world they will have tribulation," but their peace in Christ may be as enduring as the life of God. In all conflicts with temptation, and in great fight of affliction, they may stand before God, and angels, and men, as conquerors, and "more than conquerors." "Strengthened with all might, according to His glorious power, unto all patience and longsuffering with JOYFULNESS!" All this is possible to the faith of the feeblest believer on earth.

The Receptive Capacities.

Very many believers seem not to have, and they really have not, capacities, in the state in which they now are, to receive the great and enduring joys, and everlasting consolations which God has prepared for them. In their present state, they would "become weary and faint in their minds" under the pressure of the great and ever-enduring joys, Divine fellowships, immortal fruitions which they are privileged to receive. They must be "strengthened with might by the Spirit in the inner man" before "Christ can dwell in their hearts by faith," before they can "comprehend the breadth, and length, and depth, and height, and know the love of Christ which passeth knowledge, and be filled with all the fulness of God." All the varied rooms in their minds must be vastly enlarged, before God can "dwell in them, and walk in them." Their need is not merely to be filled as they are, but to be vastly enlarged, and "strengthened with all might," in all their receptive capacities, that they may receive and retain "the all fulness" prepared for them. Now, this strengthening and enlargement of all our faculties, the Receptive as well as the Executive and Enduring, the Spirit is ever ready to accomplish in and for us. The services, the endurances, the indwellings, and immortal fruitions appointed us, are absolute impossibilities to our natural faculties, but quite possible and easy to the same, when "strengthened with all might according to His glorious power."

We now have some correct and adequate idea of the true believer when he is in the state and sphere in which God would have him dwell and act in this life. Think of his natural faculties all perfectly sanctified, and set apart for God's service and glory. Then, conceive of these same faculties "strengthened with all might according to His glorious power." and then all employed in the Divine services, glory-acquiring endurances, and sacred indwellings and fellowship and immortal fruitions which "God has prepared for them that love Him." Here that true believer, as God has unveiled him to our vision, stands before us. When will the sons of God appreciate not merely their *duties*, but also their blood-purchased and God-revealed *privileges*?

The very defective views upon this subject of some influential advocates of the Higher

Life here become manifest. They speak much, and never too much, of the baptism of the Holy Ghost, of "enduement of power from on high." They speak of it, however, exclusively as "an enduement of power for *service*," and this almost exclusively for service in one form, the conversion of sinners. The importance of Divine enduements for such service cannot be over-estimated. But when we confine our apprehensions, as some do, of the mission of the Spirit to such enduements, we leave out of view, and consequently, fail to receive, the highest and richest blessings for the bestowment of which the Holy Sipirit is given, the power of endurance, and the all-fulnesses so much dwelt upon in the New Testament. We thus miss, also, the highest and most *enduring* forms of power in the work of saving lost men. It is not when we are "strengthened with might" in one form, but when we are "strengthened with ALL might, according to His glorious power," that we *abound*, as we may, to any, much less to "every good work."

With one additional suggestion we close this article. Beware reader, in every sphere of Christian thought and action, of "*limiting* the Holy One." Let the Spirit have free course in His work of "strengthening you with ALL might," and enlarging your capacities for being filled with "ALL fulness." Remember the Divine words, ye are complete (filled with all fulness) in Him.—(*Divine Life.*)

Miscellany.

—Mr. Watts, the Royal Academician writes in the *Nineteenth* Century on Dress. Here is an extract:

What is called the backbone is formed of bones placed one upon another, making a very beautiful and flexible column. Between each of these bones there is an elastic pad; and, threading the whole number, is the spinal cord. The top seven of these go to form the neck, the rest to form the mainstay of that body in which are placed the whole of the vital organs—the heart the lungs, the organ of digestion, &c. About the spinal cord it is not necessary to say anything, as it is well known in a vague way that injury to it is destruction to the whole system. A great many muscles are distributed about this vertebral column, which is the most important portion of the bony structure. The spinal cord in direct communication with, or rather proceeding from, the brain, is the prime agent of movement, sensation, and all that goes to make up physical being. This spinal cord is guarded bo projections called spines, which also serve as attachments for the very strong outside muscles, necessary to support this long loose column without destroying its flexibility. These give the strength and shape to the back. Now it must be obvious that constant pressure, especially before Nature has finished her work of growth, will destroy these muscles, if not absolutely and permanently, at least as long as the influence is continued, and that when the natural supports are done away with, the separate bones will sink one upon another in consequence of the weight of the head and upper part of the body; loss of height and power of movement being the consequence. In early growth this may not be the visible result, the weight to be sustained being less, as young bones are less heavy than older ones, and the physical vigour greater. But the strain and fatigue soon begin to tell, and no artificial support can supply the place of Nature's beautiful design and perfect arrangement. Nor is this all the mischiaf. The general form produced by the arrangement of the ribs is actually reversed. The cavity containing the heart and lungs is contracted; these being grievously impeded in their vital functions; the ribs crumpled together are occasionally driven into the lungs, causing death—and all for what? For pleasure? Certainly not. For beauty? No less certainly not. For nothing but the gratification of a most depraved taste. In this indifference to, this defiance of natural laws does not the highly cultivated and highly refined lady, who knows all that can be said against the custom, place herself on a level with the squaw who sticks a bone through her lip to make it hang down below her chin? A cynic might ask on which side the savagery is greater. The Indian woman never knew better, and though the distortion seen may therefore appear to be greater than the hidden crippled feet and crumpled ribs, it does not affect health and free exercise of the fine animal powers bestowed on the human creature.

TELEGRAPHIC NEWS.

St. Petersburg, January 18th: The New Year's Speech of the Emperor, delivered to-day, points to His Majesty's speedy coronation at Moscow.

Cairo 18th: The Khedive to-day signed the decree abolishing the Control in Egypt.

London, 19th: Canon Wilkinson has accepted the Bishopric of Truro.—Archdeacon Lewis has been appointed Bishop of Llandoff.—News from the Cape states that Cetewayo has been enthusiastically received in Zululand.

Paris 19th: Forty Anarchists at Lyons have been sentenced to imprisonment, and Prince Krapotkine, the chief of the Nihilists, has been sentenced to five year's imprisonment.—A Ministerial Bill has been introduced in the Chamber of Deputies for preventing the issue of Manifestos by pretenders to the throne of France, instead of the Expulsion Bill.—The Paris papers publish a statement that a widespread Legitimist conspiracy has been discovered.

Cairo, 19th; In connection with the organization scheme in Egypt, the Earl of Dufferin proposes that the country should have responsible Ministers and two Chambers.

Paris, 20th; The plots lately discovered against the French Government are stated to be insignificant.—A Ministerial Bill has been introduced in the Chamber of Deputies, authorising the expulsion and dismissal of princes from the French army.

London, 20th; The Marquis of Hartington, speaking yesterday at Manchester, said that the Government was resolved at any cost to suppress secret societies in Ireland, and would never grant legislative independence to that country.—The telegram to the *Daily News* on Thursday last, to the effect that the Mahdi had gained a victory over the Egyptians in the Soudan, is not confimed.

21st: One of the men, namely Farrell, who was arrested for complicity in the plot to assassinate all the prominent police officers in Dublin, has turned informer, and has disclosed a most startling history of what is known as the inner circle of assassins, from which it appears that three attempts were made to murder Mr. Forster when he was Chief Secretary for Ireland. The informer has been remanded for a week.—Lord Hartington, speaking yesterday at Blackburn, said that the Marquis of Ripon's policy in respect to Afghanistan was, that if the Afghans were left alone they will become a barrier against Russia. Regarding Egypt his lordship said that so soon as a stable government was formed we should evacuate the country. Most of the Powers, he said, had assented to the proposals made by the British Government respecting the organisation of Egypt. The French Government, however, misapprehend the British policy, but his lordship was in hopes that this misapprehension would disappear.

Cairo, 21st; The French Consul-General has presented a protest to the Khedive against the abolition of the Control.—The protest is moderate in tone.

London, 22nd: The steamer Cimbria, from Hamburg to New York, has sunk after collision with the steamer Sultan off the Island of Borkum in the North Sea. Out of 490 souls on board only 67 were saved.—The latest advices from Cannes respecting Mr. Gladstone's health state that he is recovering.

Berlin, 22nd: Prince Charles of Prussia, brother to the Emperor of Germany, is dead.

Paris, 22nd: The Empress Eugenie has arrived here.

Vienna, 22nd: M. de Giers, the Russian Foreign Minister, arrived here to day.

London 23rd: The Pope has written a letter to Cardial MacCabe denouncing secret societies, and exhorting the clergy in Ireland to calm the passions of their countrymen.—Her Majesty the Queen has sanctioned the wearing of the Khedive's bronze medal by the British forces engaged in their late Egyptian Campaign.—General Sir Richard England, deceased.—The French Comptroller-General, who is leaving Egypt, has been instructed by his Government not to resign the Comptrollership.

Paris, 23rd: A Committee of the Chamber of Deputies has been elected for the purpose of discussing the Bills dealing with the members of the families who have reigned in France. The majority of the Committee are in favour of the Extremists' Bill for their expulsion from the country.—Differences exist in the French Cabinet, and their resignation is expected.—Great uneasiness is felt throughout France at the political confusion which now exists.

Cairo, 23rd: Colonel Hicks and several other British officers are starting for the Soudan to advise the Commander of the Egyptian troops operating against the Mahdi, who still retains a vast number of followers.

London, 24th: Obituary.—Lord Castletown.—Gustave Doré.

Constantinople, 24th: The Porte is preparing a protest against Earl Granville's proposals for the organization of Egypt, contending that they are in violation of the Sultan's suzerainty in that country. France will probably support the protest.

Paris, 24th: The Empress Eugenie, having reunited the Bonapartist party, has returned to London.

London, 25th: Messrs. Davitt, Quinn, and Healy have been sentenced to find heavy bail for their future good behaviour, or in default to be imprisoned for six months.—Mr. O'Brien, Nationalist, has been elected member for Mallow, defeating the Ministerial candidate.—H. M's. troopship "Jumna" arrived at Portsmouth yesterday.—Obituary.—Lieutenant-General Mytton Hill.—Advices form the Cape state that Cetewayo has arrived at Ulundi.—Sir Auckland Colvin has been appointed Financial Adviser to the Egyptian Government.

PASSENGERS SAILED.

Per P and O Str *Hydaspes*, 26:

For London—Mr Lincoln, Mr Cotterell, Mrs Gordon Cummings, and Mrs O'Sullivan.

For Brindisi—Mr G W Woodroffe, The Earl of Airlie, Mr W M Murray, Miss Murray, and Miss Spence.

For Venice—Mrs S Markotti, Dr Brandis, Mr E M Fogo, Mr P A R Oldfield, and Mr W G Walker.

For Malta—Mr C G Blathwayt.

For Suez—Mr G H Wright, and Mr W Clerke.

PASSENGERS ARRIVED.

Per P and O Str *Bokhara*, 23:

From London—Mr W A Hoodkinson, Mrs Medcalf and 2 children, Mr and Mrs Prestige, Mr E Moul, Miss Chase, Dr H B Byramjee, Mr and Mrs Haygarth, Mr Smith, Mrs Dennis, Mr Paynter, Mr Hawthorn, Miss Usher, and Miss Roberts.

From Brindisi—Capt and Mrs Brackenbury, Surg Colvin Smith, Mr W R Robinson, Mr Thompson, Rev W G Burdett, Genl Macpherson, Lady and Miss Macpherson, Mr and Mrs Smith, Mr G R Spencer, Mr L Marsden, Mr De Courcey Ireland, Mr and Mrs Hartelmann, and Major Hore.

From Venice—Surg G B Eaton, Mr Irvine, Mr and Mrs Palmer, and Mr Morrison.

From Suez—Mr Abbon.

From Aden—Dr Lumsdaine.

Domestic Occurrence.

MARRIAGE.

ANGUS—SMITH—January 20, at St Thomas's Cathedral by the Revd E L Sharpin, Robert, second son of Robert Angus, formerly of Bombay, to Ellen Maude (Nellie) eldest daughter of John Smith, Bombay.

DEATHS.

IRVINE—January 17, at No 25, Berkeley Place, Byculla, James Irvine, aged 36 years and 7 months.

BOULT—Jan. 20th, at Poona, of Small Pox, Lillian May, infant daughter of Mr. Boult, aged 5 months and 18 days.

DEMPSTER—on 23rd January, at Nagpore, the wife of Conductor Dempster, ordnance Department, departed this life. She died in Christ.

"BOMBAY GUARDIAN."

Subscriptions received from 20th to 27th January 1883.

R. Courtenay, 31st July 1883, Rs. 3-14; Rev. P. Nordfors, 31st December 1883, Rs.

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7-10; J. L P. Lyons, 31st January 1883, Ans. 8; Rev. C. Harding, 31st December 1883, Rs. 7-10; J. R. Boyd, 31st December 1883, Rs. 7-10; A. E. Ramsay, 1st June 1883, Rs. 7-10; Rev. G. K. Gilder, (Postage only,) 16th November 1883, Rs. 1-10; Rev. L. S. Gates, 31st December 1883, Rs. 8-12; K. N. Dutt, 20th April 1883, Rs. 3-8; Rev. A. Norton, 31st December 1883, Rs. 8; J. C. W. Ollroy, 31st December 1883, Rs. 6; Mrs. Anderson, 1st November 1883, Rs. 10-14; H. Watson, 31st December 1883, Rs. 7-10; Basel Evangelical Missionaries, Bettagiri, Dharwar, 31st January 1883, Re. 1; H. C. Tinckom, 31st April 1883, Rs. 7-10; Secretary Y. M. C. A. Sholapoor, 30th June 1883, Rs. 3-13; Rev. R. Winsor, 28th February 1883, Rs. 7-10; A. Williams, 30th June 1883, Rs. 3-13; Rev. C. Jeffeies, 30th September 1883, Rs. 4-10; Rev. J. Rendall, 31st December 1883, Rs. 7-10; H. H. Tresspass, 10th June 1883, Rs. 7-10.

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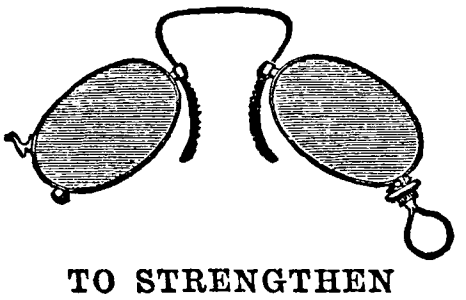

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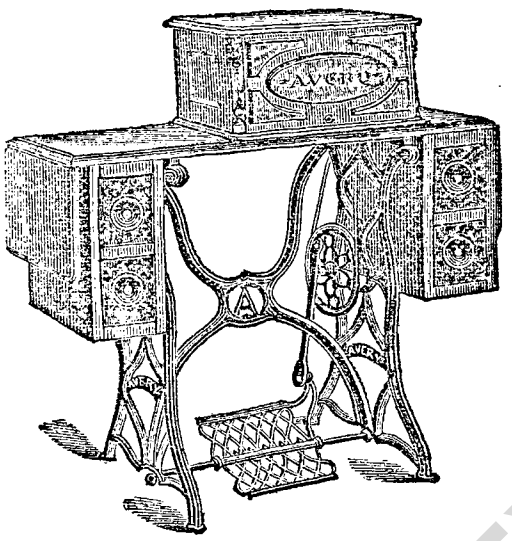

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